SERMON

Preached before the second Society in LEBANON, *June* 30. 1763.

AT THE

ORDINATION

OF THE

Rev. Mr CHARLES-JEFFRY SMITH,

With a view to his going as a MISSIONARY to the remote Tribes of the *Indians* in this Land.

BY ELEAZAR WHEELOCK, D. D.
And PASTOR of the said CHURCH.

TO WHICH IS ADDED,

A SERMON Preached by NATHANIEL WHITAKER, D. D. after the said Ordination; it being a Day of Solemn Fasting and Prayer upon that Occasion.

EPHESIANS iii. 8. *Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of* CHRIST.

LONDON:
Printed for E. and C. DILLY in the POULTRY.
M, DCC, LXVII.

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MDCCLXIII.

AN ORDINATION SERMON.

ISAIAH ii. 2, 3.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

IN this prophecy of the enlargement of the church of *God* in the days of the *Messiah*, we have represented to us, under lively metaphors, the means and manner of accomplishing it, with the true and genuine effects thereof.

The means, by which this great event is to be brought about, seem to be in themselves but weak, and to bear but small proportion to the greatness of the effect to be produced by them; yet they are mighty through *God* to the pulling down of the strong holds of *Satan*: And they are here metaphorically represented to be the revelation of *Christ*, and making manifest the savour of his knowledge among them. And this not only by the preaching of *Christ*, but also by the holy Christ-like conversation, and pious example of his disciples and followers; which will be such a kind of exposition and comment upon his doctrines and laws, as shall powerfully convince the world of their divine original, and be effectual to allure and persuade the Heathen to embrace and submit to them, and join themselves to the people of the *Lord*.

The manner in which this manifestation of *Christ* shall be made, is by lifting him up as an ensign to their view, with the saving works and fruits of his Spirit in his people. And the effects of this, so far as he shall be made known among

them, are represented to be very great and marvellous.---The nations, captivated with his beauty and glory, quit their idolatries; put away every abomination; enquire after, and inform themselves in his laws, and practise them upon choice; their principles and springs of action, their temper and disposition, their views and aims, their choice and course of life, their business and company, are all new; yea, *all old things are passed away, behold, all things are become new.* And this may be seen in a short view of the lively metaphors in our text.

And it shall come to pass in the last days, i. e. in the days of the *Messiah*'s kingdom, or after the performance of that promise of the father to him, Psal. ii. 6, 7. *Yet have I set my King upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son, this day have I begotten thee.* Which the Apostle tells us, Acts xiii. 33. *God fulfilled unto us, when he raised up his Son Jesus again from the dead.* Then the Father began to answer the request of his Son, v. 8. *and give him the Heathen for his inheritance, and the uttermost parts of the earth for his possession.* The separating wall between *Jews* and *Gentiles* was then broken down; and, from that time, *Zion began to lengthen the cords of her tent, that she might receive the Gentiles to her habitation.*

That the mountain of the Lord's house, i. e. Mount *Moriah*, where stood the temple and city *Jerusalem*, those illustrious types of *Christ* and his church; *Shall be established in the top of the mountains, and shall be exalted above the hills.* The mountains which were round about *Jerusalem* were much higher than mount *Moriah* was, and bounded the beautiful prospect of the temple and city of *God.* Which confinement of their beauty and glory to such narrow limits, was a lively emblem of the confinement of divine revelation, and the true worship of *God*, to those who attended on his ordinances at *Jerusalem*, which the *Gentiles* were shut out from, and strangers to, as *they all* were from a view of the glory of the temple and church of *God*, who dwelt beyond those mountains which encompassed them. Now the prophecy is, that this mountain *Moriah*, with the temple and city of *God* upon it, shall be raised up so high above all the mountains which were round about, that it should be exhibited as fully and fairly to the view of all who dwelt beyond, as it ever was to those who lived within the circuit of them.

Observe,

Obſerve, it is ſingular, *on the top* of the mountains; and ſo ſhall become the ſingle or chief object of their attention, to the ends of the earth, to which it ſhould be ſeen.

And all nations ſhall flow unto it. The glory of the temple, and the comelineſs of *Jeruſalem*, ſhall ſo powerfully invite, allure, and captivate them, that they will need nothing elſe to compel them. Their hearts will be ſo engaged, that nothing can reſtrain them, or keep them back, any more than we can reſtrain the flowing of *Jordan*, or the courſe of a mighty torrent. They will come with one conſent, and without delay, when once their eyes are captivated with this glory.

And many ſhall go and ſay, Come ye, and let us go up to the mountain of the Lord, to the houſe of the God of Jacob. This is a genuine effect of the goſpel, when it is "preached with "the Holy Ghoſt ſent down from Heaven." *Many ſhall ſay, Come ye, go with us.* This is far from the diſpoſition of worldlings, who would ingroſs to themſelves every benefit and advantage within their reach; and feed their pride, by boaſting of it as their own, without a partner equally benefited and privileged with themſelves.

Obſerve, no ſooner do they behold this glory, the glory of *Chriſt*, but their compaſſions move to all around them; and they are not willing to be happy alone, but the urgency and importunity they uſe, ſhew the engagedneſs of their hearts for the good of others, as well as themſelves. And you may obſerve the end they have in view, and what their pious hearts are aiming at, in this kind and urgent invitation, in the following words: *And he will teach us of his ways.* If there be true love to *Chriſt*, there will be alſo love to his laws; and every one knows, it is the property of love to deſire to know the will of the Beloved, and what they may do to pleaſe him, and how they may have in themſelves the ſame graces, beauties, and excellencies, for which they love and eſteem the Beloved: Which, in this caſe, can no other way be, but by knowing and obeying his laws. And ſo it is here: For the end, for which they deſire to know his ways, is, that they may practiſe them—*And we will walk in his paths.* And this is fully explained to be the caſe, in the following words: *For out of Zion ſhall go forth the law,*

and

and the word of the Lord from Jeruſalem. When any are captivated, and ſavingly won over to *Chriſt*, they at once eſteem and love his laws: And not only, as they are a compleat tranſcript of the moral perfections of him whom their ſouls love, and exhibit thoſe graces and excellencies for which they more eſpecially love him; and as their having them tranſcribed into their hearts, and put into their minds, will render them the objects of his complacence; and the want of them render them odious, and the objects of his abhorrence: But they eſteem, and love, and deſire them, as *that*, in a full and compleat conformity to which, is that heaven and happineſs, which all holy ſouls moſt intenſely deſire, and earneſtly long after. This is the very prize of their high calling of *God* in *Chriſt Jeſus*, which every believer is hungring and thirſting, running and labouring, fighting and ſtriving for. This is the very matter of their ſtrife and contention, in all the Chriſtian warfare, as the Apoſtle deſcribes it in three words, *ſtriving againſt ſin.* And it will be ſo, till they get to the end of this ſtate of imperfection, and reach the *mark* they are aiming at; which is nothing ſhort of that perfection in holineſs, which ſaints are the ſubjects of beyond the grave.

But that which may, as *God* ſhall enable upon this occaſion, employ our thoughts, is this:

Doct. That the manifeſtation of *Chriſt*, among the Heathen, will powerfully and effectually draw them unto him.

This is the way in which *Chriſt Jeſus* has made his conqueſts hitherto; and the way in which he will accompliſh what is yet remaining to be done, according to his word.

And I ſhall endeavour to ſhew—How *Chriſt* is to be manifeſted for this purpoſe—That this is the great mean appointed by *God* for it—And that all who are brought to *Chriſt* thus, come moſt freely.

I. How *Chriſt* is to be manifeſted, in order to win the nations to him. And this no doubt ſuppoſes all that is neceſſary to convince ſinners of their neceſſity of him, and his ſuitableneſs and all-ſufficiency for them; and whatever is neceſſary to perſuade them to come to him. And ſo it ſuppoſes and implies,

1. The opening to them, in a clear and convincing light, the pollution and ſinfulneſs, and conſequently, the miſery and danger of their ſtate by nature. And this is to be done, by a clear opening, explaining, and applying the law, in the extent, holineſs, and ſpirituality of it. The law is perfectly adapted to this purpoſe; *By the law is the knowledge of ſin*, Rom. iii. 20.—and vii. 7. *I had not known ſin but by the law.*—and Pſalms xix. 7. *The law of the Lord is perfect, converting the ſoul.*—*Perfect*, not only as a rule of righteouſneſs, but *perfect*, as an inſtrument for this purpoſe. In this, as in a glaſs, the ſinner who is brought to fix his eyes upon it, may, and can't but ſee the deformity of his whole nature and life; that he is indeed "altogether filthy." Rom. vii. 9. *When the commandment came, ſin revived, and I died.* There is yet ſuch a "candle of the *Lord*" in the breaſt of every ſinner, whoſe "conſcience is not ſeared as with a hot iron," and in the breaſts of Heathens as well as others, that they can't but give in to it, when it is ſet before them; and they are, by any means, perſuaded to attend to it, and fix their eyes upon it, *that it is holy, juſt, and good*; and they, conſequently, wholly defiled and abominable in *God*'s ſight. And as this is their ſtate, ſo they are, by the righteous ſentence of the law, condemned to endleſs miſery, and ſtand expoſed to the execution of it upon them, at each and every moment they live; and nothing but the ſovereign good pleaſure of *God*, to whoſe juſtice they have made themſelves obnoxious, makes any difference between them and thoſe who feel the weight of his wrath, and are ſhut up in total deſpair of his mercy for ever.

And as by the law they are convinced that they are without righteouſneſs, ſo they are alſo upon trial convinced they are without ſtrength, ſpiritually dead, "carnal, ſold under ſin," and utterly unable to perform ſo much as one inſtance of obedience as the law requires; and that, *as they are*, they are fit for nothing elſe, and deſerve nothing elſe, but to be the "veſſels of *God*'s wrath" for ever, and that it is quite right and juſt for *God* to make them ſo. And, in this caſe, they ſee they have no other way to turn, or courſe to ſteer, but to yield themſelves up, to be in the hands, and at the ſovereign diſpoſal of *God*; as they are already, and cannot otherwiſe

otherwiſe be. And ſuch a conviction of the truth of their ſtate by nature, as well as practice, is neceſſary,— in order, 1. That *Chriſt* may be precious in all his offices. *The whole need not the Phyſician, but they that are ſick.* 2. That they may be well pleaſed with the way of ſalvation by free and ſovereign grace alone. 3. That they may fully and heartily acknowledge their obligations to be wholly the *Lord's* ſervants. *Ye are not your own. Ye are bought with a price: therefore glorify God in your body, and in your ſpirit which are God's.* 4. That the promiſes may be precious to them; and that they may truſt to them, live upon them, and chooſe them for their only portion and heritage for ever. When they are well convinced they have nothing of their own to truſt to, and are perſuaded and conſtrained to make trial, only of that mercy and loving-kindneſs which *God* exerciſes, "out of his own heart;" they will embrace and rejoice in the promiſes, as the bond, the grant, and charter, which conveys, and well ſecures, all the good they want for time and eternity, and eſteem them a large portion indeed.

2. *Chriſt* muſt be ſet before them in all his ſuitableneſs and all-ſufficiency for them, as able fully to ſupply all the neceſſities which the law has convinced them of; as their righteouſneſs, ſtrength, life, light, peace, *&c.* "as all in all." And proportionally, as was the conviction of their neceſſities, ſo will *Chriſt* be precious, and ſo will they rejoice in him, and in all his offices.

3. *Chriſt* muſt be manifeſt in the holy Chriſt-like converſation of his profeſſors and followers: "His life muſt be manifeſt in their mortal fleſh." This is the "light that muſt "ſhine before them, to move them to glorify our Father "which is in heaven." And without the manifeſtation of *Chriſt* thus, little good is to be expected by all the preaching of him among the Heathen; ſo long as they ſhall be watching, as they naturally will, to ſee whether the preachers and profeſſors of him do really believe what they profeſs and teach; and ſo long as they ſhall take the evidence given by practice to be ſurer and better, than by any profeſſion without it.

We can no other way give the Heathen more convincing evidence of the truth, reality, and importance of the things revealed

revealed in the gospel, or that we do indeed believe and know them to be true, than by a life and conversation formed, in every respect, according to them. Nor will any thing like this justify the greatest urgency and importunity therein, at the bar of their consciences: There is nothing that natural conscience does more homage to, than to this: *Herod*, bad as he was, "feared *John Baptist*, knowing that he was "a just man, and an holy; and did many things for his "sake." And if this conviction be not effectual, it will likely issue in some degree of persecution, if the temper and circumstances of the people favour it. And this I take to be the grand source of all the persecution that has been in the world for *Christ*'s sake; as our Saviour assures us, John xv. 19. *If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.* ver. 20. *Remember the word that I said unto you, the servant is not greater than the Lord; if they have persecuted me, they will persecute you.* They must either hate the saints for the truths of *Christ* they profess, and his image which they bear; or hate themselves for the contrary. And this hatred and enmity cannot reasonably be supposed to be less (however it may be disguised) in hypocrites; who, in addition to their attachment to carnal things, in common with others, pride themselves much in their Christian name and profession. This was notable in the *Pharisees* of old; with what contempt do they say, "are "we blind also?" And when our *Saviour* taught, that the love of the world was inconsistent with the love of *God*, a truth which every believer knows; *the Pharisees, who were covetous, derided*, Luke xvi. 14. And there is no avoiding this enmity, nor the effects of it, while believers profess the truth, and live as Christians indeed, among hypocrites and sinners. And hence it is, that when *Christ* promises an hundred-fold in this life, for all we part with for his sake, and, in the world to come, a reward of eternal life; it is with the reserve and consideration of persecution, which they may not expect to escape, Luke x. 29, 30. And the Apostle also assures us, 2 Timothy iii. 12. That *all who will live godly in Christ Jesus, shall suffer persecution:* And he turns our thoughts to the same source of it, when he says, Gal. iv. 29.

But as then he that was born after the fleſh, perſecuted him that was born after the ſpirit, ſo it is now. But, coſt us what it will, this is the way *Chriſt* muſt be manifeſted; and the more clearly and fully it be done, the more likely will it be to be effectual. And this brings me to the next thing propoſed, *viz.*

II. That this is the great appointed means for accompliſhing this end, *viz.* the gathering of the Heathen to *Chriſt.*

This was foretold by the prophets, Iſaiah, xi. 10, 12. *And in that day, there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious,* &c. The ſame was alſo foretold by *Chriſt* himſelf; *and I, if I be lifted up, will draw all men unto me.* And this was the very errand the Apoſtles were ſent forth upon, "to be witneſſes of *Chriſt*," and, "make manifeſt the ſavour "of his knowledge in every place," that all nations "might "believe on him through their word." And, in this way, the power and efficacy of the goſpel has all along appeared, though in itſelf a ſmall and inconſiderable means; inſomuch, that the Apoſtle calls it *fooliſhneſs*, (1 Cor. i. 21.) yet it is "mighty through *God*, for the pulling down the ſtrong holds "of *Satan.*" This has already ſubdued nations and kingdoms, and ſubjected them to the King of *Zion*; and this is that whereby *God* will accompliſh all the promiſes of the church's enlargement in the latter days. I will juſt hint a few plain reaſons of this point.

Reaſon 1. Becauſe their diſeaſes are ſpiritual and moral, and therefore to be cured only by ſpiritual and moral remedies. The gaining their wills, and inclining their hearts to *Chriſt*, is the great thing to be done.

Reaſon 2. Becauſe the relief provided for ſinners, and exhibited in the goſpel, is the only relief neceſſary for them: There only is the balm and phyſician which their deplorable and periſhing ſtate ſtand in need of: None but *Chriſt* can ſupply or help them, and therefore they are drawn and compelled, by the manifeſtation of him, to come to him.

Reaſon 3. Becauſe the conſiderations here exhibited are ſo weighty, and the motives and reaſons to comply are ſo forcible, that none, who give place to them, can withſtand them. They are the greateſt, and moſt weighty, and forcible, that

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are poſſible, in the nature of things; infinite good on the one hand, and infinite evil on the other: Yea, there is every conſideration ſuitable to compel them; for, not only an infinite good, but all poſſible good on the one hand, and all poſſible evil on the other, is there propoſed as motives to their compliance. Such are the arguments, ſuch the ſpiritual weapons, *Chriſt*'s miniſters are furniſhed with; and when ſinners, whether Pagans, or others, will duly attend to and conſider them, they can't reſiſt the force of them.

I now come to ſay,

III. That all who are thus brought to *Chriſt*, come moſt freely. Nothing will, or ever can, perſuade them to come to *Chriſt*, till ſuch a conviction of the truth of their ſtate, and the greatneſs of their neceſſities, and the ſuitableneſs of this only remedy provided for them, do it. But then, nothing can keep them back from him: Compelled by ſuch arguments, and ſuch a view of the caſe, they are made willing; and ſo willing, that, (anſwerable to the metaphor in the text) they *flow* to *Chriſt*, as freely, and as much without any force put upon themſelves, as the waters of a full river flow down to their appointed place. And it is not only a change of life, but principally a change of heart, that is here intended, from which proceeds that which is external. Which effects of the manifeſtation of *Chriſt*, this prophet repreſents by ſeveral lively metaphors, in the 11th chapter of this prophecy, v. 6. to the 9. *The wolf alſo ſhall lie down with the lamb: and the leopard ſhall lie down with the kid: And the calf, and the young lion, and the fatling together, and a little child ſhall lead them. And the cow and the bear ſhall feed, their young ones ſhall lie down together: And the lion ſhall eat ſtraw like the ox. And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice-den. They ſhall not hurt nor deſtroy in all my holy mountain: For the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.* Which repreſents to us, what abundant experience has already taught us, that the greatneſs and obſtinacy of the luſts, vices, and prejudices of men, and even the ſavage, cruel, ungrateful, and brutiſh diſpoſition of *American Pagans*, are no juſt ground of diſcouragement to the Miniſters of *Chriſt*, ſince the weapons of their warfare are ſpiritual, and thus,

mighty

mighty through *God*, to tame and ſubdue them. By them, the wolf and the lamb, the leopard and the kid, are made to lodge quietly together; and habitations of cruelty have been, and will be made, dwelling places of peace and righteouſneſs. Such whoſe hearts and ways were moſt oppoſite, have been, and may be reconciled to the law and the croſs of *Chriſt*; and the more oppoſite their hearts and ways were, the more has their love abounded, when they were reconciled to him, and the more free and abundant have been their acts of duty and obedience to all his laws. And it muſt needs be ſo; becauſe,

1. Theſe means are calculated only to win their hearts, and gain over their wills to *Chriſt*: And in this, is the power of the mighty conqueror peculiarly diſplayed, Pſal. cx. 3. *In the day of thy power, thy people ſhall be made willing.* All his armour, when equipped for the moſt glorious victory and conqueſt, is only calculated for this purpoſe, *viz.* to make his people willing and voluntary ſubjects to his ſceptre, Pſal. xlv. 4, 5. *Gird thy ſword upon thy thigh, O moſt mighty: with thy glory and thy majeſty. And in thy Majeſty ride proſperouſly, becauſe of truth, and meekneſs, and righteouſneſs: And thy right hand ſhall teach thee terrible things. Thine arrows are ſharp in the hearts of the King's enemies; whereby the people fall under thee.* And it is alſo for this end, he is ſending forth his Ambaſſadors with the miniſtry of reconciliation; the matter and deſign of which is ſuggeſted in thoſe few words, 2 Cor. v. 20. *We pray you in Chriſt's ſtead be ye reconciled to God.* And this is the end for which, as Mediator, he received the kingdom of his father, and ſways the ſcepter of the univerſe, *viz.* that he might put down all oppoſition, and reconcile the world unto *God*; and "preſent to him a glorious church, "not having ſpot or wrinkle, or any ſuch thing." Eph. v. 27. His heart is conſtantly ſet upon accompliſhing this deſign; as all the calls, perſuaſives, intreaties, and counſels of wiſdom, as well as the courſe of his providential dealings with his people, abundantly demonſtrate. And when this is done, "he "will deliver up the kingdom to *God*, even the Father." 1 Cor. xv. 24. And his breaking thoſe who are obſtinate and irreconcileable, with a rod of iron, and daſhing them in pieces as a potter's veſſel, will be his ſtrange work, which he will have no pleaſure in, but only as his rectoral holineſs, and

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the vindication of the honour of his laws and government will require it.

Reaſon 2. They will come to *Chriſt* freely, and without any force put upon themſelves; becauſe only free-will ſervices and offerings are acceptable with *God*. John xv. 8. *Herein is my Father glorified, that ye bear much fruit.* The heart is firſt and principal in this matter; and if that be gained and inclined, all is free and upon choice.

Reaſon 3. It muſt be, that thoſe who are brought thus to *Chriſt*, come moſt freely; becauſe, ſuch a gaining of the heart and will to *Chriſt*, and his laws, and government, as infers the greateſt freedom in the ſubject, is, in the nature of things, abſolutely neceſſary to their own happineſs. There is no ſuch thing as forced delight in the law of the *Lord* here, nor can there be in the enjoyment of *God*, and the holy exerciſes of heaven hereafter; and therefore, all who do come to *Chriſt* act therein moſt freely, and upon choice.

Uſe 1. We may hence infer, that a forced religion is a falſe religion, whether it be forced by outward means, or by inward fears. While the heart is not inclined, it is not performed, nor any acts of it, "to *God*, even to *God*."

Uſe 2. This diſcourſe may be improved, as time will allow, in a way of addreſs. And,

1. To *him* who is now to be ſeparated to the ſacred work of the goſpel-miniſtry, with a ſpecial view to a miſſion far hence among the Gentiles, "to turn them from darkneſs to "light, and from the power of *Satan* unto *God*."

You are going, *Dear Sir*, to be "a light to them that ſit "in darkneſs, and in the region and ſhadow of death." And, as we believe, love to *God*, and a diſintereſted regard to, and compaſſion for, the periſhing ſouls of men, have moved you to inliſt yourſelf in this warfare, at your own charges; and as we alſo believe, (if our charity don't miſtake you) it is an offering of a ſweet ſavour to the great *Redeemer*, who will for ever account his ſufferings fully requited, when "he ſhall ſee that ſeed to ſerve him," which was promiſed for "the travail of his ſoul:" So we truſt, and are confident, he will not fail to fulfil to you that gracious promiſe, which has been the mighty prop that has ſupported his miniſters, from generation to generation, under various

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ſcenes of trial and temptation, ſince his gracious lips ſubjoined it to their commiſſion, *Lo! I am with you always:* The fulfilment of which you will always find enough for you, in every condition. When you ſhall be ſeparated far from all earthly friends, and quite out of the reach of all expreſſions of their care for you, or kindneſs and love to you, but ſuch as they ſhall daily make at the throne of grace; you will not then find yourſelf alone and comfortleſs. If you ſhall be ſick among Savages, who have neither will, nor ſkill, to miniſter ſuitably for your relief; you may, upon this word of promiſe, ſafely repoſe confidence in the great Phyſician, who will ſupply, and more than ſupply, the want of earthly ones, who could be of no value to you without him, if you could have them: Or, if you ſhall diſcover malicious deſigns forming againſt you, by thoſe whoſe tender mercies are cruelty, and whoſe ſtupid breaſts were never warmed with a generous love towards their kindeſt benefactors, nor have ſentiments of gratitude reſtrained them from returns of barbarous inhumanity for the greateſt favours ſhewn them; then, in ſuch perils, (or ſuppoſe greater, if any may be thought of) you will have *him*, according to this word of promiſe, for your ſtrong tower, your refuge, and hiding-place. In darkneſs reſpecting duty, he will guide and direct your way. When your hands are feeble, and your heart faint, his comforts will delight and ſtrengthen you. When your fare is coarſe and hard, and your allowance much ſhort of the demands of nature, "he will feed you with *hidden manna*," and cauſe you to drink of the ſtreams of that river which makes glad the city of *God*. When your lodging is wet and cold, and you have no covering above you, or defence about you, more than the unincloſed range of the owl, the cormorant, and the bittern, the viper, the wolf, and the bear; you will lye all night in his embraces, and he will give ſleep to you, as to his Beloved; and when you awake, you will be ſtill with him, and he will make the curtain of the ſkies as "*God*'s houſe" to you. You will, in all your ſtraits, find yourſelf near to a compaſſionate father, who will be a ready and effectual helper in all your troubles: And you never will find occaſion to be aſhamed of your confidence in him, but will know the bleſſedneſs of him "who maketh

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" the *Lord* his truſt." You will open your mouth boldly in his cauſe, and ſpeak as one having authority, and " not as " fearing or pleaſing man, but *God* who ſearcheth the hearts." You will treat the important meſſages, which you ſhall deliver in *God*'s name, from time to time, as great realities; and with ſuch zeal and importunity, as is ſuitable to the nature and conſequences of them. And what you ſhall ſpeak with your mouth, will be ſo exemplified in your life, that the conſciences, even of Savages, will be conſtrained to witneſs for you, that you are indeed yourſelf under the governing influence of thoſe great truths which you teach: They will ſee your diſintereſted zeal for their ſalvation, and obſerve in you many evident fruits of another ſpirit, and other effects of your ſeeing and walking with him that is inviſible, than were ever ſeen or known in the *Pagan* world. This will be the moſt likely means to convince them effectually of the reality and certainty of thoſe great things which do moſt nearly concern them, *viz.* the wretchedneſs and miſery of their ſtate by nature, their abſolute need of the remedy provided for them in the goſpel; and the moſt likely means to perſuade and diſpoſe them to give a welcome entertainment to the glad tidings of the great ſalvation purchaſed for ſuch. And thus the mountain of the *Lord*'s houſe will be by you exalted to open view among them, and exhibited in the moſt advantageous manner, to invite and allure multitudes *to flow unto it*.

This, Dear Sir, is what we pray, we hope, yea we expect, by the bleſſing of *God*, will be the fruit and conſequence of your labours of love among them: And this will richly compenſate all you ſhall undergo; however it may, in a thouſand inſtances, much exceed all you have thought of, or what any, without experience, can conceive in the affair.

And beſides the preſent ſatisfaction you will have, in being inſtrumental to deliver the poor creatures from their ſlavery to *Satan*, and their brutiſh luſts, (which is richly worth your foregoing ſuch honorary and lucrative poſts, as you have had, and might have the offer of; and expending your fortune, your worldly eaſe and comfort to procure) you know, Sir, (though you will not look for it as of debt, but of grace) who has promiſed, that " they, who turn ma-

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" ny to righteouſneſs, ſhall ſhine as the brightneſs of the " firmament, and as the ſtars, for ever and ever."

You may depend on it, that many, and all who have truly at heart the ſpreading and enlarging the kingdom of the great *Redeemer*, will be helping you by their prayers to *God* for you, " that an effectual door may be opened unto you, and that " utterance may be given you;" and that the effectual working of the Holy Ghoſt, ſent down from heaven, may accompany your preaching *Chriſt* among them, and thereby the *Lord*'s work be made abundantly to proſper in your hands; and that you may be kept, at all times, and amidſt all perils and dangers, as in the hollow of his hands; and that, thro' his grace ſtrengthening you, you may endure hardneſs, as a good ſoldier of *Jeſus Chriſt*; and ſo keep on your courſe, and approve yourſelf to *God*, as that you may have great peace, and joy unſpeakable, by the way, and at laſt receive the crown of eternal life.

2. I ſhall conclude with an addreſs to the people of *God*.

And is the way and means to enlarge the kingdom of the *Redeemer*, ſuch as have been repreſented to you? Then we may infer the way and manner in which, as Chriſtians, we are bound to exert ourſelves, in our reſpective places, for the furtherance of this great and important deſign; and that is, not only by a life of univerſal holineſs, to recommend the religion of *Jeſus* to them, and invite them by our example, as we have opportunity, to embrace and practiſe the ſame; but (as very few of them have, or are at preſent like to have opportunity to ſee, or be influenced by, ſuch a light held forth to them) our obligations riſe high to help it forward, by a free, chearful, and liberal contribution of our ſubſtance, according to our ſeveral ability, and as *God* ſhall favour us with opportunity and occaſion, for the ſupport of faithful and godly miſſionaries, interpreters, ſchoolmaſters, *&c.* to ſpread the knowledge of the only true *God* and *Saviour*, as far and extenſively as may be, among them. But ſuch is the diſtance of their ſituation from us; ſuch their ſavage temper, and ſordid manner of living; ſuch their extreme poverty, as to any proper means of ſupporting teachers among them, unleſs we had enough of their own nations qualified to ſend, who can in ſome meaſure conform to them; and

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ſuch their jealouſies of, and prejudices againſt, thoſe who moſt earneſtly deſire their good; that this deſign cannot be proſecuted to purpoſe without great expence. And our obligations hereto are very great; and perhaps, on ſome accounts, never ſo great as at the preſent time. Let me urge a few conſiderations, to convince you of your duty, and move you to ſhew your liberality on ſuch an inviting occaſion, and not think much of a little expence in a cauſe of ſuch infinite importance to the periſhing ſouls of our fellow-men, when a wide door is now opened, in anſwer to our prayers, by a ſeries of occurrences, merciful indeed towards our land and nation, of late years.—The obligations, and plain dictates of which, cannot be ſuitably complied with, unleſs we exert ourſelves to improve the favourable opportunity for this purpoſe. And was not the opening of ſuch a door, and making way for our proſecuting this deſign, an argument frequently uſed by us in our prayers to *God* for the ſucceſs of his Majeſty's arms, while the aſpect of our public affairs was diſmal and threatening upon our land and nation, and we hardly knew whether to dread moſt, the mercileſs rage of the Heathen, or our being ſubjected, with our little ones, to all the doleful conſequences of papal tyranny and ſuperſtition? Then in our diſtreſs we cried unto the *Lord*, that he would go forth with our armies, and, for his name's ſake and for *Zion*'s ſake, break off, and put out of the way, that limb of *Antichriſt* in this land, which has been ſuch a mighty let to the enlargement of the *Redeemer*'s kingdom in theſe ends of the earth, that thereby the word of *God* might have free courſe, and run, and be glorified among the Pagans of this land. Shall we now forget how importunately we urged this cauſe of *Zion* in our ſupplications to *God?* Can we forget the vows we made to him in our trouble? Theſe prayers were binding upon us, as they had the nature of a vow to *God* in them, See Geneſis xxxviii. 20, 21. *And Jacob vowed a vow, ſaying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; ſo that I come again to my father's houſe in peace: then ſhall the Lord be my God.* Obſerve, the thing he aſks, is with reference to *God*, or that *God* might be glorified; and the matter of his vow was only the benefit he aſked of

God. So Pſalm lxi. 5. *For thou O God, has heard my vows! thou haſt given me the heritage of thoſe that fear thy name*, i. e. what he aſked of *God* was ſuch an heritage; and he calls it a vow, becauſe he aſked for it only in the capacity of *God's* ſervant; not to ſerve himſelf, but *God* with it. And then, and only then, when we improve favours, received in anſwer to prayer, only for *God's* glory, do we pay our vows unto the Moſt High. And we only flattered *God* with our lips, and lied to him with our tongues, if we had not a full purpoſe of heart, to improve the mercy prayed for, for that end, if *God* ſhould graciouſly hear and anſwer us: And if ſuch were not our purpoſe and engagement of heart, "we aſked "amiſs to conſume it upon our luſts;" our views terminated only in ourſelves, and ſo our fervent ſupplications were only a ſolemn mocking of the Moſt High. And how can we with boldneſs hold up our faces before *God*, if now, after he has ſo fully granted our requeſts, and made our outward eſtate ſo much more valuable and happy than ever it was, we grudge at an offering to him, which bears ſo little proportion to the greatneſs of the benefit we have received? And now *God* is mercifully trying us with the favour we ſo earneſtly requeſted of him, what may we expect from him, if we forget our obligations, and are cold and indifferent to the return he ſo reaſonably expects from us? We may get ſecure, and think ourſelves ſafe from danger; but *God* can find out ways enough to chaſten us yet ſeven times more for this very ſin; and ways in which his righteouſneſs will be moſt conſpicuous. He can yet give theſe vanquiſhed Heathen (as we are ready to call them) commiſſion to be pricks in our eyes, and thorns in our ſides, more than ever to vex us in the land wherein we dwell. And for ſeveral natural as well as moral reaſons, I cannot but think we have reaſon to expect this: for unleſs their ſavage temper be tamed by the goſpel, and their manner of ſubſiſting, (*i. e.* by hunting) be altered, which we have no reaſon to expect but by a Chriſtian education; they will have no ſuch regard to their leagues and covenants with us as we may depend upon; and they will always be expoſed to imbibe ſuch jealouſies of us as will move them to frequent hoſtilities and clande-

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ſtine ravages upon our frontiers, our traders, &c,; and eſpecially, if any further attempts be made for farther ſettlements in their country, whereby the means of their ſubſiſtence will neceſſarily be leſſened. Wherefore, for our own ſafety, as well as their good, it concerns us, without loſs of time, to improve the preſent opening in providence; and not think much of any expence neceſſary thereto. And our neglect of it, or backwardneſs to it, will be a ſad evidence of hypocriſy and deceitful dealing with *God*, when we poured out our prayers to him in our troubles.

2. We are under ſolemn and indiſpenſible obligations hereto, as *God*'s covenant-people. If we are indeed what we profeſs to be, and what we are honoured with the name of being, we have anſwered *God*'s demand in the covenant, and have given him our heart, and with that have given him every thing elſe. 2 Corinthians viii. 5. *They firſt gave their own ſelves unto the Lord, and unto us by the will of God.* When *God* has got our hearts, all we have will ofcourſe be devoted to him. We ſhall not count ourſelves, nor any thing we poſſeſs, our own, but *God*'s property. And as ſuch, we ſhall yield up all to him, all our members, intereſts, and poſſeſſions; and employ ourſelves, and improve all we have, only agreeable to the character, and in the capacity, of ſervants to him. And to uſe theſe things otherwiſe, is to conſume them upon our luſts. If we are what we profeſs to be, the language of our hearts is that of faithful ſervants, *Lord, what wilt thou have us to do?* Acts ix. 6. Our whole ſervice, and the utmoſt in our power, will be moſt free. And it is only to us, in this character of his ſervants, and upon this profeſſion of ſubjection and obedience to him, ſuitable to this character, and not becauſe "we were in any wiſe better than they," that *God* has committed to us our ten talents; and only for this end, that, as his ſervants, we may improve them for him. Agreeably to this, you may ſee *God* anſwered that difficult queſtion himſelf, Jer. iii. 19. *But I ſaid, how ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſt of nations?*—the anſwer is this, *And I ſaid, thou ſhalt call me my Father, and ſhalt not turn away from me.* i. e. when they ſhould become his obedient people to ſerve and glorify him, he could conſiſtently give them any thing; it would not be loſt, but

be improved in the beſt manner for his glory, and ſo anſwer the higheſt end and deſign of the giver.

Now it is upon theſe grounds, our being his people and ſervants, and upon the credit of our profeſſion to behave towards him as ſuch, that *God* has made our outward condition ſo much more plentiful than the Pagans about us; and put it into our power to do more than they for the manifeſting his name in the world; which is the higheſt glory he ſeeks from us, and the higheſt glory we can give him. And this is the moſt effectually done, by ſpreading the goſpel, and making the knowledge of the way of life, therein revealed, as common and extenſive as poſſible, that as many as may be of the fallen race may obtain eternal ſalvation. And what is plainer, or more clearly demonſtrable in all the Bible, than that the accompliſhment of this is an affair of greateſt account with *God*; and which the heart of the great *Redeemer* is moſt ſet upon? This fully appears from all the expence which *God* has been at; the means and methods he has been, and ſtill is uſing and taking for this purpoſe (as I might eaſily ſhew, if it were needful to prove a point which is ſo plain.) And conſequently we can no way, more agreeably to his will, improve our worldly ſubſtance, or more honour him with it, than by diſpoſing of it as there ſhall be occaſion, and an opening in providence for this purpoſe. And how can we be guiltleſs, if, through covetouſneſs, or want of love to *Chriſt*, and compaſſion to periſhing ſouls, or through diſtruſt of the providence of *God* for our own ſupport, and that too while he is bleſſing us with fulneſs, we grudge to impart a few pounds or ſhillings, to ſave thouſands who are periſhing for lack of viſion; and treat this moſt important affair of the *Redeemer*'s kingdom, and the ſalvation of the ſouls of men, as though we were nothing concerned therein, and were under no obligations to him at all reſpecting it? And can we think this the way to obtain the favour and bleſſing of Heaven? May we expect our talents will increaſe by it, and be doubled, when we come to give up the account of our ſtewardſhip? Or is outward proſperity any where promiſed to ſuch in all the Bible? Is *Chriſt* any where become ſurety to remit an eſtate, thus hugged and ſacrificed to ſelf, an hundredfold in this world; and to reward it in the world to come with ever-

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laſting life? Or are we not aſſured, that ſuch a with-holding from *Chriſt*, and from the ſupport and advancement of his cauſe, tends to poverty? And what ſhall make our ingratitude leſs deteſtable, or our guilt leſs aggravated, than theirs to whom *Chriſt* will ſay, *I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in*, &c.? Matthew xxv. 42, 43. That which he had given them to ſerve his own intereſts and neceſſities withal, they had with-held from him, and conſumed upon themſelves; and had violated all poſſible bonds and obligations to him in ſo doing.

3. I might urge the many great and precious promiſes which the word of *God* abounds with, calculated to encourage ſuch liberality, and obviate and ſilence all objections which avarice, or diſtruſt of the providence of *God* for the ſupport of ourſelves and families, or fondneſs for our children, and deſire to leave an inheritance to them, can poſſibly ſuggeſt againſt it. For *God* aſſures us, it is not the way to poverty, but to riches and plenty in this world, as well as a better and more enduring ſubſtance in the world to come. Though what we thus lay out, may be gone out of ſight for a time, and may ſeem to be loſt, as bread caſt upon the waters; yet the promiſe of *God* ſecures it; "we ſhall find it after many days." Eccl. xi. 1. And what words can we think of that would be more full, or a better ſecurity, than thoſe which *God* has ſpoken in this caſe. Let me turn your thoughts to a few of them. And O that we might hear them as *God*'s teſtimonies; and ſet to our ſeal that *God* is true in them! Prov. xxii. 9. *He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor*, Chap. xi. 25. *The liberal ſoul ſhall be made fat: and he that watereth, ſhall be watered alſo himſelf*, Iſa. xxxiii. 8. *The liberal deviſeth liberal things, and by liberal things ſhall he ſtand*, Prov. iii. 9. 10. *Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe. So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine*, Chap. xix. 17. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.* Heb. vi. 10. *For God is not unrighteous, to forget your work and labour of love, which you have ſhewed towards his name*, &c. &c.

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And can we, without a great degree of infidelity, withhold a full aſſent to ſuch full, plain, ſtrong, and expreſs teſtimonies of *God*; and ſtill yield to the ſuggeſtions of unbelief, covetouſneſs, and ſelf-love? Do we indeed believe, that all things are in the hands of *God*, that the earth is his, and the fulneſs thereof; and that he gives it to whom he will; that his providence only makes rich or poor, happy or unhappy? Don't it belong to the maſter to provide for the ſervant? And will a righteous maſter, who has enough in his hands, let his ſervant ſuffer want, while he is faithfully improving the talents committed to him, for his maſter's intereſt? Or has he reaſon to think his ſupport more ſure, if he robs his maſter, and perverts the end and deſign of the talents committed to him, to ſerve himſelf? May he not reaſonably expect to be deprived of all? And may we not as juſtly expect that our with-holding ſuch liberality as is in our power, when the cauſe of the *Redeemer* and the ſalvation of periſhing ſouls call for it, will procure a blaſt, and prove a moth and rottenneſs in all we poſſeſs? Are we not *God's* ſervants? Are not the talents he has committed to us, his property, even all our poſſeſſions? Is not the cauſe, in which he is at preſent calling for the uſe of them, moſt dear to, and of the greateſt account with him? Is he not a maſter able, righteous, kind, and faithful enough to be truſted, eſpecially with ſo ſmall a matter, as is at preſent called for; which we, (at leaſt many among us) would not think much to expend to gratify a brutiſh appetite, or to revenge a ſmall affront, if our ſpirits were a little heated?

4. I might alſo urge, to excite us hereto, the rebukes of Divine Providence in years paſt, in ſuffering them to be ſuch a ſore ſcourge to our land. What evils might likely have been prevented, if our zeal for their ſalvation had moved us to be at as much expence to make them Chriſtians, as we have been at to fortify ourſelves againſt their ſavage rage and cruelty, which nothing but the goſpel can cure and prevent?

5. I may alſo add, that their wretched outward condition ſhould move our compaſſions towards them, half naked,—and almoſt ſtarved a great part of their time—without any habitations which are a ſuitable defence from the cold or

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ſtorm,—accommodated only with a matt of flags or bulruſhes to lodge upon—a kettle, a wooden diſh, and a wooden ſpoon or two-— And if I omit any thing in their inventary, it is neither in weight nor bulk ſo much, that it may not, when the covering of their habitation is alſo added to it, be eaſily tranſported, by one or two of their females, to a diſtant place by a ſpring of water, and near ſome hideous ſwamp, where they may be plentifully ſupplied with materials for their low manufactures, and to which their hunters may make their retreat from their diſtant rambles.—Strangers to the ſweets of friendſhip, and all the emoluments of ſcience, immerſed amidſt ſcenes of cruelty and blood, they have nothing noble or worthy the rational nature, to entertain and feaſt themſelves and one another with in a ſocial way,—Can we think of this wretched ſtate of our fellow men, and feel no compaſſion moving towards them? Or can we think much of a little expence, to turn ſuch habitations of cruelty into dwelling-places of righteouſneſs, and little ſanctuaries where the true *God* may be worſhipped in ſpirit and truth, inſtead of ſacrifices to devils?

To conclude, The ſoundeſt maxims of policy will no doubt determine us, if we conſult only our own ſafety, the peace and quiet of our land, in particular; or the intereſt, increaſe, and wealth of the crown of *Great Britain*, in general: and determine us too, that it is an intereſt worth ſecuring at great expence: though the more weighty conſiderations which reſpect their eternal happineſs, our obligations to *God* and their periſhing ſouls, and the being ourſelves intitled to all the bleſſings which are promiſed to ſuch, were wholly ſet aſide, and quite out of the queſtion, yet, theſe are motives which, above all others, will always move thoſe who love our *Lord Jeſus Chriſt* in ſincerity, and are made partakers of that ſpirit of love and compaſſion towards all mankind, of which he has given ſuch a ſhining pattern and example for our imitation.

THE CHARGE.

We do now in the name of our *Lord Jeſus Chriſt*, and by that authority which he has given unto us for the edification of his body, the church, appoint and ordain you, *Charles Jeffrey*, to be a Miniſter of the everlaſting goſpel of *Chriſt*.

And

And to you, as one we judge faithful, we commit the keys of the kingdom of heaven. Go you therefore, preach the goſpel to every creature. Go forth into the highways and hedges, wherever the *Lord* of the harveſt ſhall ſee fit to ſend you. Go, and be a light to them that ſit in darkneſs. Proclaim liberty to the captives, the opening of the priſon to them that are bound; and to ſuch as have been long and faſt bound in chains of *Pagan* darkneſs, proclaim the acceptable year of the *Lord*; and the day of the vengeance of *God* to all them who will continue obſtinate in their impenitence. Feed them with knowledge and underſtanding; and exerciſe all neceſſary condeſcenſion and long ſuffering therein. Open to them, and ſet before them, in the cleareſt and ſtrongeſt light, their blind, dead, wretched, and deplorable ſtate by nature; conſequently the neceſſity of an intereſt in the *Saviour* whom *God* has provided. Point out to them this only remedy. Preach among them the unſearchable riches of *Chriſt*: Exalt and ſet him up as the enſign of the people: Open the treaſures of his goodneſs to them: Shew them that he is a great *Saviour*, able to ſave to the uttermoſt all that come to *God* by him: And by thoſe arguments which *Chriſt* furniſhes you with, perſuade and compel them to come to him, and be reconciled to *God*. Divide to each their portion; give ſtrong meat to them who have ſtrength to bear it; but deal gently with the lambs, and the feeble of the flock: Imitate the great *Shepherd*, who gathers the lambs in his arms, and carries them in his boſom, and gently leads thoſe that are with young.

Adminiſter the ſeals of the covenant to meet and proper ſubjects thereof, always diſtinguiſhing between the precious and the vile; that children may not be denied their bread, nor that which is holy be given unto dogs.

You are this day made a door-keeper, a ſteward, and a ruler in the houſe of *God*; you have authority from *Chriſt Jeſus*, to gather and embody into particular churches, as conveniency and occaſion ſhall direct, ſuch among the *Pagans* as ſhall believe in *Chriſt*, and witneſs a good profeſſion of him; and alſo to exerciſe the diſcipline of *Chriſt*'s houſe, by cenſuring the unruly and diſobedient, and rejecting the incorrigible, and reſtoring again ſuch as are humble and penitent. It is required in ſtewards, that a man be found faithful,

faithful. Be thou therefore an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity; and thereby obtain a good report of them alſo that are without. Therefore thou, O man of *God*, follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs. Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt witneſſed a good profeſſion before many witneſſes. Study to ſhew thyſelf approved unto *God*, a workman that needeth not to be aſhamed, rightly dividing the word of truth. Be gentle unto all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift which is in thee, by the laying on of the hands of the preſbytery. Give thyſelf wholly to theſe things, that thy profiting may appear unto all. Take heed unto thyſelf, and unto thy doctrine; continue in them: for in doing this thou ſhalt both ſave thyſelf, and them that hear thee. We charge thee in the ſight of *God*, who quickeneth all things, and the *Lord Jeſus Chriſt*, who before *Pontius Pilate* witneſſed a good confeſſion, and before the elect Angels, that thou obſerve theſe things without preferring one before another; and that thou keep this commandment without ſpot, unrebukeable, until the appearing of our *Lord Jeſus Chriſt*. Watch thou in all things; endure afflictions; do the work of an Evangeliſt; make full proof of thy miniſtry. Keep that which is committed to thy truſt, looking for the bleſſed hope, and the glorious appearing of the great *God*, and our *Saviour Jeſus Chriſt*; and when the chief *Shepherd* ſhall appear, you ſhall receive a crown of glory that fadeth not away.

BRITISH
17 NO 91
MUSEUM

A

SERMON

PREACHED on the 30th of *June*, 1763;

AFTER THE

ORDINATION

OF THE

Rev. Mr CHARLES-JEFFRY SMITH,
MISSIONARY among the INDIANS;

BY NATHANIEL WHITAKER, D. D.
and PASTOR of the Church of CHRIST at CHELSEA
in NORWICH, in CONNECTICUT, NEW-ENGLAND.

ACTS xxi. 13 *I am ready not to be bound only, but also to die at* JERUSALEM *for the Name of the* LORD JESUS.

LONDON:
Printed for E. and C. DILLY in the POULTRY.
M, DCC, LXVII.

A

SERMON,

PREACHED after the ORDINATION.

ACTS xx. 24.

But none of theſe things move me; neither count I my life dear to myſelf, ſo that I might finiſh my courſe with joy, and the miniſtry I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God.

WHAT ſublimity of thought, fortitude, magnanimity of ſoul, and ſweet ſerenity of mind, does this great Apoſtle diſcover, while he utters theſe words! Superior to all the trifling *dangers* and *glories*, which rouſe the fears, or excite the ambition of the great and noble of this world, he aims at nothing below a crown and a kingdom that ſhall laſt for ever. The prize of the high calling of *God* in *Chriſt Jeſus*, is all he has in view; and how he ſhall win this, is all his care. He paſſes on to the end of his race with a holy ardor, quite regardleſs of the enticing pleaſures, and frightful dangers, which would allure or deter him from purſuing the heavenly courſe. What an excellent example to direct us to, and animate us in the performance of both our chriſtian and miniſterial work!

This great Apoſtle had gone through many and great ſufferings and trials for the cauſe of *Chriſt*, and, with the moſt heroic courage, had faced all dangers. He knew what he had ſuffered; but could not diſcover what ſtill lay before him, *ſave that the Holy Ghoſt witneſſed in every city, that bonds and afflictions did abide him.* Here were dangers, unknown in their kind and degree, ſet before him; but whatever they might be,

he, he, with reſolution, purſues his end. He makes no account of theſe things; no, nor of life itſelf: All his aim is, to finiſh his courſe with joy, and the miniſtry he had received of the *Lord Jeſus*, by publiſhing the goſpel of the grace of *God*.

When our Apoſtle uttered theſe words, he ſeemed to have two things in view:

1. The finiſhing his *chriſtian* courſe with joy; running for the prize of the high calling of *God* in *Chriſt*, which is the common object of purſuit ſet before all true Chriſtians. This is the firſt and chief thing in his view, as a neceſſary prerequiſite to the faithful diſcharge of the miniſtry he had received.

2. His finiſhing the *miniſtry* he had received of the *Lord Jeſus*. This is next in view; and, as to him, and all who have received this miniſtry, is neceſſarily connected with finiſhing their chriſtian courſe with joy: For how ſhall ſuch as are intruſted with the holy miniſtry finiſh their courſe with joy, if they ſhall be unfaithful ſtewards in *Chriſt*'s houſe? Surely ſuch can never meet with their *Lord*'s approbation.

Theſe two things exhibit to us the character and duty of the ſincere Chriſtian, and faithful miniſter: The firſt muſt be found in every one who would live and die with the comfortable hopes of future and eternal glory; and both muſt be united, in order to the character of a faithful miniſter of the *Lord Jeſus*.

From the words theſe things offer to our conſideration.

I. That it is the duty, and belongs to the character of every true Chriſtian, not to be moved, by the frowns or flatteries of the world, no, nor by the love of life, or fear of death, from perſevering endeavours to *finiſh his courſe with joy*.

II That it is the duty, and belongs to the character of all the faithful Miniſters of *Chriſt*, to ſet light by every *danger*, *pleaſure*, and even *life itſelf*, that ſo they may fulfil or finiſh the miniſtry they have received of the *Lord Jeſus*.

I. That

I. That it is the duty, and belongs to the character of every true Chriſtian, not to be moved, by the frowns or flatteries of the world, no, nor by the love of life, or fear of death, from perſevering endeavours *to finiſh his courſe with joy.*

It pleaſed *God* to propoſe to the *Jews* worldly hopes and fears as motives to obedience; and therefore he ſaid unto them, *Hearken, O Iſrael, unto the ſtatutes and judgments which I teach you, for to do them, that ye may live, and go in and poſſeſs the land* *. This land was a type of heaven, and was therefore propoſed as a motive to obedience: But, ſince we have done with types and figures, and have heaven itſelf ſet before us, the world, with all its flatteries and frowns, is daſhed out of our account, and the motives to obedience are drawn from unſeen things. The religion of *Chriſt* propoſes ſomething more divine and glorious to our view than the milk and honey of an earthly *Canaan*.

It repreſents us in a ſtate of diſorder and miſery while in this world; as in a ſtate of baniſhment, or, at leaſt, diſtance from our true felicity; as ſurrounded with dreams and ſhadows, which mock our expectation, and elude our embrace: And lets us know, that he who would rightly aim at happineſs in the other world, muſt relinquiſh all expectations of ſolid felicity in this, but ſuch as ariſe from conformity to *God*, and communion with him.

Our *Lord Jeſus Chriſt* hath, at one ſtroke, blotted out our hopes of happineſs in and from the world, when he ſays, *In the world ye ſhall have tribulation* †. This is the unalterable purpoſe of heaven, yea a neceſſary portion for the ſaints while in this ſtate of trial, and the inheritance of all the heirs of ſalvation, ſecured to them, while here, in the covenant of grace ‡. He therefore who expects and ſeeks happineſs here, ſets his affections on things below, and not on things above ‖; and therefore proves his want of a due conformity to the religion of *Chriſt*.

The goſpel teacheth us, that the frowns of the world are not worthy our concern: For, as it repreſents our happineſs as independent of the world, and reſerved for the life to come, and ſecured there in the hands of our great Mediator, ſo it ſhows

* Deut. iv. 1. † Joh. xvi. 33. ‡ Heb. xii. 6. ‖ Col. iii. 2.

ſhows us, that the miſery which the world can inflict, is not worth our fear, as it cannot deprive us of our real happineſs *.

What hath now been ſaid of the frowns of the world, is equally true, if applied to its flatteries. The ſenſual pleaſures, ambitious deſigns, and falſe glories of this world, are repreſented as bearing no proportion to ſpiritual happineſs or miſery. *What is a man profited, if he ſhall gain the whole world, and loſe his ſoul?* Here every bed is too ſhort, and every covering too narrow, and nothing can ſatisfy; *but at God's right hand are pleaſures forevermore* †. The religion of *Chriſt* teacheth us to eſteem all things which the world calls *gain*, LOSS for the excellency of the knowledge of *Jeſus Chriſt*, which ſo outweighs every ſublunary happineſs, that all things elſe are to be counted as dung in compariſon of it. O how does the religion of *Chriſt* bury the world from our ſight, with all it can promiſe or threaten! And in what a magnificent and exalted manner does it repreſent the riches, revenues, honours, happineſs, and joys of the life to come! And all this is done to fortify our minds, and make us immoveable in our chriſtian courſe, whatever pleaſures may allure, or dangers threaten.

Does it not then become all who profeſs this religion, not to be *moved by any of theſe things, nor to count their lives dear to themſelves, ſo that they may finiſh their courſe with joy?* If this belongs to the chriſtian character and duty, then, where this is wanting, the character and duty are defective, if not wholly wanting: For, if the goſpel of *Chriſt* thus repreſents things, then they, who are conformed to the goſpel, are conformed to this repreſentation. Thus did the Apoſtles and primitive Chriſtians: Thus have the Martyrs always done. They diſeſteemed life, and every temporal good, that they might, through the grace of *Chriſt*, enjoy the everlaſting bleſſings which the goſpel propoſeth. In the belief of theſe bleſſings, they cheerfully relinquiſhed every terrene delight, and embraced the dunghill, the dungeon, the rack, and the ſtake. And thus it becomes all who name the name of *Chriſt*, to prefer unſeen things to this life, and all its pleaſures, however refined. He that is moved from his courſe by any of theſe things, gives a practical proof, that he looks at

* Rom. viii. 18. † Pſal. xvi. 11.

at things ſeen and temporal, and is governed by them. The prize of the high calling of *God* is all that is ſet before us; and our whole bent and aim muſt be to reach this. All other things apart, this we muſt purſue; and whatever ſtands in our way, muſt be eſteemed an evil, the avoiding of which ought rather to rejoice than afflict us. O! what ardour, what ſelf-denial, what faith and patience is neceſſary, in order to finiſh our courſe with joy?

II. That it is the duty, and belongs to the character of all the faithful Miniſters of *Chriſt*, to ſet light by every *danger*, *pleaſure*, and even *life itſelf*, that ſo they may fulfil or finiſh the miniſtry they have received of the *Lord Jeſus*.

I perſuade myſelf, that no apology is neceſſary for my ſpeaking, before my Reverend Fathers and Brethren, of the dangers and duties of the miniſterial office, with which the *Lord Jeſus* hath intruſted us, and in which we are ſo nearly concerned. I would avoid the air of a dictator or teacher towards you, and yet would remember, that I am an ambaſſador of *Chriſt* to my Fathers and Brethren in the miniſtry, as well as to others, when I am called to preach before them.

The Miniſters of *Chriſt* have a courſe to finiſh in common with other Chriſtians. The prize of the high calling of *God* in *Chriſt* is ſet before them as the mark at which they, as Chriſtians, muſt aim, as well as others; and in order to reach this with joy, they muſt run and fight in earneſt; they muſt deny themſelves, and *keep under their bodies, and bring them into ſubjection, leſt by any means, when they have preached to others, they themſelves ſhould be caſt away* *. They are not exempted, becauſe they are the Miniſters of *Chriſt*, from the duties, labours, ſufferings, and ſelf-denials of the Chriſtian life; but rather are called to greater vigilance and ardour herein, both becauſe they have more difficulties to encounter, and work to do, for which they need more ſtrength; and becauſe, if they periſh, they muſt receive an aggravated condemnation: For the *miniſterial* is ſo connected with *Chriſtian work*, that he who is unfaithful in the firſt, will be ſo in the laſt too.

* 1 Cor. ix. 27.

Thoſe who have received a miniſtry of the *Lord Jeſus*, have, in ſome ſenſe, two warfares to accompliſh, one *Chriſtian*, the other *Miniſterial*, both of which are arduous employments; and in order to finiſh our courſe in both with joy, we muſt not count our lives dear to ourſelves.

As it is in the *Chriſtian*, ſo it is in the *Miniſterial* courſe; the rewards annexed to the faithful diſcharge of both, are ſo far ſuperior to *all* this world can give, that neither the frowns nor flatteries of time bear any proportion to them; and he that is allured or deterred from the diſcharge of the duties of either by the happineſs or miſeries of this life, thereby forfeits the character of the Miniſter and Chriſtian. *It is therefore the duty of the Miniſters of Chriſt to ſet light by every danger, pleaſure, and even life itſelf, in order to finiſh the miniſtry they have received of the Lord Jeſus.*

In order to illuſtrate this point a little farther, let us briefly conſider,

I. The dangers and difficulties of the miniſterial work.
II. What it is to fulfil this miniſtry.
III. Prove the doctrine, and ſhew, That it is the duty, and belongs to the character of every faithful Miniſter of *Chriſt*, not to be moved by any of theſe things, nor to count his life dear in order to finiſh the miniſtry he has received.

I. Let us conſider the dangers and difficulties of the miniſterial work; and a very few of theſe can now be mentioned.

1. Thoſe who are faithful in this work, are always in danger of the reproaches of thoſe that know not *God* and obey not the goſpel.

Few, very few of the faithful Ambaſſadors of *Chriſt*, eſcape the cruel mockings of wicked men. The goſpel they preach tends to pull down their ſtrong holds, and thwarts their darling views.

Chriſt crucified is to the Jews a ſtumbling block, and to the learned Greeks fooliſhneſs *: Neither the ſelf-righteous legaliſt, nor the openly profane ſinner, nor yet the *worldly* and *carnal wiſe*, can endure the doctrine of a crucified *Saviour*, which requires the *ſeemingly*, i. e. *conceitedly* the wiſe, to become fools,

i. e.

* 1 Cor. i. 23.

i. e. to lay aſide their own wiſdom, that they may become divinely wiſe*; and this is the cauſe of their enmity to thoſe who bring the *ſoul-emptying, ſoul-humbling, Chriſt-exalting* news of ſalvation by ſovereign grace. For, as they have an inward, deep-rooted, averſion to the goſpel-method of life, ſo they hate thoſe that inſiſt on this as the only way to the favour of *God* and everlaſting happineſs; and this is more eſpecially the caſe, when theſe doctrines are copied in the life of the preacher; for then they ſeldom fail of convincing and reclaiming ſinners, or of exciting them to hatred and perſecution. This is worthy our ſerious conſideration.

Chriſt tells us, *The diſciple is not above his maſter—and if they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold*†. *Chriſt* himſelf was reproached as in league with the devil, and we can't expect to eſcape. He that will deal plainly and faithfully with ſinners, will feel their *cruel* mockings. It is a difficult and dangerous work to reprove ſin in public or private on this account.

How hard and difficult is it to keep a ſteady hand in this duty? There is in the moſt of men an averſion to offend or diſoblige others; they feel a reluctance to ſay that which will be grievous to thoſe they have to deal with, and this renders this part of our work peculiarly difficult; but if we conſider that reproofs muſt be ſo managed as not to offend, and yet mixed with ſuch a degree of authority as to have a due weight, how does the difficulty increaſe!

2. The faithful Miniſters of *Chriſt* are, of all others, moſt expoſed to perſecution; for ſuch will not deſert the cauſe of *Chriſt* becauſe dangers threaten; and as he who leads on an attack is moſt expoſed to danger, ſo the faithful Miniſters of *Chriſt* are moſt expoſed to ſuffering.

3. The difficulty of this work will appear ſtill greater, if we conſider *the influence* which the conduct and converſation of Miniſters will have on others. Every ſtep we take is critically obſerved by our people; if we connive at ſin and do not reprove it, they will eſteem it almoſt lawful; if they ſee any thing of levity in us, it will encourage them to the practice of vanity; yea, even thoſe freedoms which are lawful, and under ſome circumſtances may be duty, will take off the bridle from the

* 1 Cor. iii. 18. † Matth. x. 25.

the jaws of ſinners, if practiſed before them, and make them eſteem it lawful to run to the greateſt exceſſes.

How many, alas! are there undone by the looſe and careleſs examples of their teachers! How many are now in hell, curſing thoſe who ſhould have helped them to heaven, for their conniving at their ſin, and, it may be, ſetting them an example of iniquity! O how *watchful, holy, ſerious, prudent, courageous* and *exemplary*, ſhould thoſe be that bear the veſſels of the *Lord*'s houſe! and how difficult and dangerous is this work on this account?

4. This will appear ſtill more evident, if we conſider the diligence and labour requiſite to the faithful diſcharge of this work.

Indolence here is dangerous to our own ſouls, and the ſouls of others.

Our *Lord* tells us, *Bleſſed is that ſervant who ſhall give his Lord's houſhold their meat in due ſeaſon* *; but the ſlothful cannot do this, and therefore are not bleſſed but curſed.

Let us conſider more particularly,

1. What labour is requiſite to a neceſſary degree of knowledge for the inſtruction of others.

The Miniſters of *Chriſt*, muſt be *ſcribes well inſtructed* †. If they are novices, or ignorant, they are not only unable to teach others, but are expoſed to be *lifted up with pride, and to fall into the condemnation of the devil* ‡; therefore the Apoſtle exhorts Timothy, *Give attendance to reading, to exhortation, to doctrine; meditate upon theſe things; give thyſelf wholly to them* ‖. Thoſe who would faithfully diſcharge this work muſt not ſpend their time in trifling amuſements, impertinent viſits, or uſeleſs ſtudies: they muſt not incumber themſelves with the world, nor involve themſelves unneceſſarily in its employments.

Indeed the ſcanty ſupport of many, lays them under a neceſſity, with Paul, of labouring with their hands, and miniſtering to their own neceſſities (and this, by the way, is a ſtrong evidence of a contempt of the goſpel among any people) but this is not to be done where it can be avoided. They ſhould give themſelves wholly to the buſineſs of their office, to reading, ſtudy, *&c.* for knowledge is not to be attained now, as in the firſt ages of the Chriſtian church, when men were

* Luke xii. 42. † Matth. xiii. 52. ‡ 1 Tim. iii. 6. ‖ 1 Tim. iv. 15.

were immediately taught of *God* in a ſupernatural way, but muſt be acquired in the ordinary way of diligent ſtudy, to which they ſhould apply themſelves with great diligence, *that their profiting may appear to all* *.

Not only a good foundation of knowledge is neceſſary, but alſo great diligence to bring that knowledge to the ears of our people in a ſuitable dreſs. Faithfulneſs will diſpoſe men to ſtudy ſuch expreſſions as may reach the conſcience. *The preachers ought to find out acceptable words* †, and thoſe who are dealing with immortal ſouls, about affairs of *eternal life* and *death*, ſhould ſurely labour for thoſe methods of addreſs which are moſt likely to win ſouls to *Chriſt*. This ſhews us not only the neceſſity of ſtudy, but alſo of an acquaintance with language and nature, in order for a right diſcharge of this work; and therefore, thoſe who enter upon this work without ſome good degree of this furniture, are not likely to diſcharge their office in a manner acceptable to *God*, or beneficial to man. Knowledge, therefore, is of great importance to the profitable diſcharge of this work, ſo that without ſome conſiderable ſhare of this, none ſhould enter upon it. Yet knowledge, however great the degree, if it is not accompanied with grace, leaves the poſſeſſor deſtitute of the moſt eſſential qualification for this great work; for as grace does not qualify a man for the miniſtry without other attainments, ſo all other endowments without grace can never furniſh him ſuitably for this work. And as this is the moſt eſſential prerequiſite, ſo it ſhould be the care of thoſe who keep the doors of *God*'s houſe, to ſee to it, that thoſe who are to be admitted to this work, have a heart-acquaintance with the truths of the goſpel. For if once our pulpits come to be filled with men whoſe hearts are unrenewed by divine grace, and who are conſequently, in heart, enemies to *Chriſt* and his goſpel, how ſoon may we expect to ſee the church of *Chriſt* fall into decay, and a float of vice and error overſpread our *Jeruſalem*? I own, it is not always eaſy to keep out thoſe who are ſtrangers to the power of godlineſs: The weakneſs of the beſt judges in this affair, and the art and diſſimulation of men, render it impoſſible to guard fully againſt this evil; but this ſhould not hinder the uſe of all prudent and charitable means for preventing ſuch from coming into the miniſtry.

2. The

* 1 Tim. iv. 15. † Eccleſ. xii. 10.

2. The work of faithful Miniſters is laborious in their public preaching. When they come to ſpeak for God before the world, they muſt ſpeak and act as men in earneſt; their manner of addreſs ſhould ſhow to all that they are in good earneſt about the things they ſpeak. How wretchedly do thoſe *butcher* ſouls, and bring *eternal things* into contempt, who ſpeak of *God* and *Chriſt*, of *Heaven* and *Hell*, as coldly, and with as little concern, as they ordinarily do about the loſs or gain of a penny. Do not ſuch preachers harden the conſciences of ſinners, and make them eſteem the concerns of eternity as of little or no importance. In this part of our work, every faculty ſhould be engaged; we ſhould ſpeak as men looking for the coming of our Lord, as on the very brink of eternity, and as treating with ſouls about the affairs of eternal conſequence.

3. This is not all that faithful Miniſters have to do: They are not only to *teach publickly*, *but from houſe to houſe* *. Paſtoral viſits and private inſtructions are duties incumbent on them, and they muſt and will follow their public preaching with private exhortation and reproof, as they do or can find opportunity. How much and how often a Miniſter is to viſit, is indeed left diſcretionary; but that it is ordinarily their duty, is very clear.

There is no part of our work, in my apprehenſion, more difficult than the well managing paſtoral viſits. O what *reſolution*, *ſerioufneſs*, *affability*, *condeſcenſion*, *patience*, and *forbearance* are neceſſary here! Where we attempt this work, what a backwardneſs do we find in the moſt? how often will the family we viſit ſcatter, and oblige us to look for one in *one* place, and for another in *another*; and they come to the work with the greateſt reluctance? They are buſy here and there, and are ready, on every occaſion, to divert the converſation to ſomething foreign or trifling, or it may be to diſputing. Here is required a ſteady reſolution to proſecute the end of the viſit. How full of trifling do we find people? vain and frothy diſcourſe or ſomething of the world will croud in; and this requires to be oppoſed with ſtrict ſerioufneſs and gravity, which muſt be ſo tempered with condeſcenſion and affability, as to guard againſt diſguſt and prejudice. How many are the prejudices and weakneſſes of our people?

Many

Many are fond of *circumſtantials*, and unſkilful in their conduct and diſcourſe; others are obſtinate and unteachable, either from perverſeneſs or ſelf-conceit; ſome we ſhall find making fooliſh and vain excuſes for their omiſſions of duty, others pleading for, and juſtifying thoſe practices which are pleaſing to them, though they are evidently contrary to the ſpirit of the goſpel; ſome will be feeding our pride and vanity by flattery, and others caſting reflections and reproaches on religion, and on the miniſtry: But however they behave, patience muſt have its perfect work in us; we muſt forbear all reſentment, and, keeping down our own ſpirits, muſt teach them by our example the ſpirit of the religion of Chriſt. Theſe are ſome of the duties and difficulties of the miniſterial work, and, in the diſcharge of them, we have our own hearts and corruptions to fight againſt; *and who is ſufficient for theſe things* * ? but that promiſe is our ſupport, *Lo I am with you alway to the end of the world* † !

II. What is it to fulfil this miniſtry?

I ſhall anſwer to this in a very few words.

1. Thoſe who would finiſh or fulfil this miniſtry, *muſt declare the whole counſel of God* ‡ *whether men will hear or forbear*: ‖ For, altho' ſome are weak and cannot bear ſtrong meat, and truth muſt be handed out to them with prudence, agreeable to the conduct of our Saviour, where he ſays, *I have many things to ſay unto you, but ye cannot bear them now*, yet he that will ſhun to declare the whole counſel of *God* as he has opportunity, out of favour to any perſon, or from fear, or through careleſſneſs and indolence, does not fulfil the miniſterial work.

2. Thoſe who would fulfil this miniſtry, muſt make it the buſineſs of their life, and make all other things to give way thereto. This work cannot be done to any good purpoſe while it is made a by-buſineſs, and other things allowed to juſtle out this. It requires, to the right diſcharge of it, the moſt diligent application, fervent love to *God* and *Chriſt*, and to the ſouls of men, ſelf-denial and mortification to the world, and the utmoſt ſtretch of all the powers of the ſoul to reach the glorious end.

3. To

* 2 Cor. ii. 16. † Mat. xxviii. 20. ‡ Acts xx. 27. ‖ Ezek. ii. 5.

3. To a faithful diſcharge of this office, there is alſo required a conduct and converſation, which will exhibit a practical comment on the doctrines of our holy religion. Nothing tends more to convince ſinners than this, and nothing will expoſe a Miniſter more to the reproach and hatred of thoſe who are hardened in ſin. This was the cauſe of the Jews hatred to the Prophets, to *Chriſt* and his Apoſtles; and this is the cauſe why the wicked are ſtill ſet againſt the faithful Ambaſſadors of *Chriſt*. Sinners will feel no great uneaſineſs at the truth, when once they know that the preacher contradicts all his diſcourſes by his practice.

But I proceed to the laſt thing which is,

III. To prove the doctrine, and ſhew that it is the duty, and belongs to the character of every faithful Miniſter of *Chriſt*, to ſet light by every danger, pleaſure, and even life itſelf, in order that he may finiſh the miniſtry he has received of the *Lord Jeſus*.

1. The miniſterial and chriſtian duties and labours, are ſo connected in all that have received a miniſtry of the *Lord Jeſus*, that the one cannot be rightly performed without the faithful diſcharge of the other; ſo that all the arguments which ſhould move the Chriſtian to preſs forward in his courſe, ſhould excite Miniſters to the diſcharge of their office. For, if eternal things outweigh this life, and all the pleaſures and ſorrows of it, then it is wiſdom to preſs on, regardleſs of every thing here, in order to win the prize of everlaſting life. The Apoſtle exhorts Timothy *to endure hardneſs as a good ſoldier of Jeſus Chriſt* *. This teacheth us that thoſe who will be faithful in their work, muſt undergo ſufferings and hardſhips.

Thoſe that turn many to righteouſneſs, ſhall ſhine as the ſtars for ever and ever. † And ſurely this glory far outweighs the pleaſures and dangers of this life, and to attain this we ſhould not count our lives dear.

2. The ſouls of men are very precious, and of far more value than our preſent *honour*, *eaſe*, or even *our lives*. Theſe are the precious things for which *Chriſt* paid the price of his blood; and ſhall his miniſters prefer their eaſe, honour, or lives to their ſalvation? No ſurely: This would be unbecoming, and to

* 2 Tim. ii. 3. † Dan. xii. 3.

to act out of character. Let us take *Chriſt* for our example. *He was a man of ſorrows, and acquainted with grief*, and ſuffered beyond our conceptions; and yet the converſion and ſalvation of ſinners is mentioned as a compenſation for his ſuffering; *he ſhall ſee* (ſays the Prophet *Iſaiah*,) *of the travel of his ſoul and be ſatisfied**. And ſhall we account any trials too great, any pains or labour too much, any ſuffering too hard; or be hindered thereby from the faithful diſcharge of our office *in teſtifying the goſpel of the grace of God*, thereby to call, yea *compel* ſinners to come to *Chriſt*?

3. The ſhortneſs of our lives ſhould excite us to endure in this work. Did we but view eternity as at the door, how ſhould we preach every ſermon, pay every viſit, ſtudy every diſcourſe, and perform every duty of our office, as tho' it were our laſt!

4. The honour of our Divine Lord and Redeemer calls for ſuch fervour in this work. We profeſs to love him above all, to be partakers of the benefits of his death; and ſhall we count our lives too precious to ſpend for him? Does not this honour call on us to make the advancement of his kingdom and intereſt in our own ſouls, and in the ſouls of others, *the one thing needful?* He therefore who neglects the duties of the miniſtry he has received of the *Lord Jeſus*, thereby forfeits the character of a faithful miniſter of *Jeſus Chriſt*.

The improvement follows in a few remarks.

Remark 1. The principal deſign of this diſcourſe, is to ſhew and repreſent to both Miniſters and People,

1. The *diſproportion* there is between *this world* and the *next*, and the importance of ſecuring a title to the joys and happineſs of that life, whatever it may deprive us of here. Why ſhould we prefer the *dung-hill vanities* of life, the pleaſures of ſenſe, the greatneſs of fortune, or the applauſe of men, to the eternal enjoyment of *God*, the glories of Heaven, the company of Saints and Angels, and the applauſe of our final Judge!

2. That our happineſs is reſerved for the next world. The religion of *Chriſt* teaches us, that nothing deſerves our *hope* or *fear*, *joy* or *ſorrow*, but thoſe things which can hinder or promote our preſent holineſs, or future happineſs.

* Iſa. liii. 11.

3. That the love of life, and fear of death, are very apt to draw us aſide from our chriſtian courſe.

Remark 2. As we have much to do, both as Miniſters and Chriſtians, ſo we need conſtant divine ſupplies to carry us through. *Chriſt is the author and finiſher of faith; and by his power alone can we be kept through faith unto ſalvation.*

Remark 3. The *miniſtry* is the gift of *Chriſt*: We receive it of him, and not of man. Men are employed to commiſſion us to this office, *i. e.* to bring the commiſſion; but the office, and the power of it, is from *Chriſt*; and therefore, in his name, and by his authority, do we preach, as a Magiſtrate acts in the name and authority of the King from whom he received his commiſſion. This is the gift of *Chriſt* to the church, Epheſ. iv. 11. the end of which is the edification of his body the church.

But I muſt conclude with a brief addreſs, *firſt* to him who has this day been ſet apart to the work of the Miniſtry.

Reverend and Dear Brother, You have been hearing a little of the difficulty and danger of the work you have this day entered upon, which is common to all your Fathers and Brethren: You have caſt in your lot with us, and muſt, if *God* ſpare you, bear with us *the burden and heat of the day.* But when I conſider the peculiar province aſſigned you by the great Head of the church, that you are to be an Evangeliſt to travel and ſpread the goſpel in the dark parts of the Pagan world; methinks, what I have ſaid ſeems to be ſo foreign from your peculiar difficulties and dangers, that a whole diſcourſe might be filled up with predictions of ſuch perils and hardſhips, as are not ordinarily to be expected in the diſcharge of this difficult work.

You are going, *Dear Brother*, into the howling wilderneſs, to carry the golden treaſures of goſpel-grace to thoſe who ſit in the region and ſhadow of death, and who are more ungovernable than the wild beaſts of the deſart. The dangers you may there encounter, are ſo hid with *God*, as not to be certainly known to us, or you now; yet he muſt be ſtrangely ignorant of the ſtate of things, who can't foreſee, without the ſpirit of propheſy, that the hazard and peril is great.

You

You muſt, therefore, *endure hardneſs as a good ſoldier of Chriſt.* Doubtleſs your *fare* muſt often be not only coarſe and mean, but ſcanty and ſmall. Your *lodging* may often be the *cold earth;* and for a *covering*, you will be indulged with the *ſtarry ſkies*, or the gloom of impending clouds. You muſt encounter the inclemency of the ſeaſon, the ſtorms of rain and cold, and be often, perhaps, without the *meaneſt cottage*, or an *Indian wigwam*, for your ſhelter. You will be far from all earthly friends, and the agreeable aſſiſtance they might afford. You will be out of the reach of the counſel and advice of your Fathers and Brethren in the miniſtry, which you will feel the want of in many exigencies. You muſt dwell among a people of a hard language; and therefore, will be under great diſadvantages of diſcovering their plots, if they ſhould form any againſt you. Your only or chief help, under *God*, muſt be from the dear Youth who is to be your companion. You muſt bear with baſe ingratitude from *thoſe*, for *whoſe* ſake you forego the pleaſures which a *plentiful fortune* *, and *dear friends*, might afford, and are ſacrificing all that the world calls happineſs.—O how many are the perils you muſt engage in, and go through!—*But I ſpare you.*—And now, for your conſolation and comfort under *all theſe*, and a *thouſand* more nameleſs difficulties, I would mention only one word from the mouth of our aſcended LORD—*Lo! I am with you.* This is enough! *This* is *all.*—You can aſk *no more.* This is the higheſt happineſs of the Saints here; and the fulneſs of *this*, is the *perfection* of the *bleſſedneſs* above.—— *Lo! I am with you*, —as a Friend—a Counſellor—a Shield—a High Tower—a Phyſician.—*Lo! I am with you*,—as Food—as Raiment—as every thing you can want. Go forth, therefore, *dear Brother;* for *Jeſus* goes with you Set him up among the Heathen. Your perils and dangers, *well ſuſtained*, will do honour to the *dear Jeſus*, who ſhed his blood for us and them;

* Mr SMITH is a young man, about 27 years of age. God hath given him a comfortable fortune, the income of which is ſufficient to ſupport himſelf and a companion in travels; and this, with his life, and all his powers, he has devoted to the ſervice of the glorious Redeemer, among the poor periſhing Indians in North America, as God ſhall open a door for his ſervice among them: And, when he has been deprived of this field of labour, he hath travelled through the provinces, and preached the goſpel to ſuch people as were deſtitute of it, and unable to ſupport it, without taking any reward from any. Happy would it be, if this noble inſtance of generoſity might excite ſome, who have this world's goods, to follow his example, or, at leaſt, to enable others to ſpend their lives, who have no fortunes to ſpend, in this glorious work.

them; and be an increaſe of the Crown of Glory, which he will give to you, and *to all that love his appearing*.

Finally, *Dear Brother*, to *God* we commend you, and to the power of his grace, which is able to keep and defend you in all dangers. I may venture to aſſure you of the prayers of the friends of *Zion*. We can't forget you, though you will be far from us: and ſhall, through grace, be ever ready to promote your uſefulneſs and comfort by every means in our power. We wiſh nothing more than your ſucceſs and comfort in your miſſion, and a happy meeting with all *God's choſen* above.

My addreſs now turns to the Youth who is going as a companion and interpreter to this Reverend Brother.

DEAR SON JOSEPH*, The eyes of us all are on you, as the medium or channel by which the knowledge of our *Lord* is to be communicated to your brethren the *Indians*. Much depends on you: You muſt, therefore, ſtudy to be faithful, and to deliver yourſelf from guilt: You muſt make them to underſtand the words you hear, and ſpeak to them with that *earneſtneſs*, which ſuch great things require. You will be the companion, and therefore muſt be the boſom-friend of your Reverend Teacher: You will have it in your power to return the many kindneſſes you have received from him, while you have been a ſtranger in this land: You know the heart of a ſtranger; therefore, requite this our Brother for all his love to you, when he ſhall come to a ſtrange land. We wiſh you the preſence of *God*, an increaſe in the ſaving knowledge of *Chriſt*; and that *God* may honour you, by making you faithful, and inſtrumental in winning many of your brethren to himſelf; and that you and we may meet together at laſt in GLORY.

I conclude with a few words to this aſſembly.

We have, my Hearers, this day, ſeen, with pleaſure, a hopeful ſtep (the firſt of this kind that has been taken in this

* This JOSEPH is a Chief of the Mohawk Nation, was educated by Mr Wheelock, is one whoſe heart God hath touched, and who appears eminently pious and zealous to teach his poor ſavage brethren, among whom he now lives in a decent manner; and his houſe is an aſylum for the Miſſionaries in that wilderneſs.

this colony) for the accompliſhment of that promiſe, Pſ. ii. 8. *I will give thee the Heathen for thine inheritance*, &c. Your eyes have ſeen, for a long time, the evidences of *God*'s kind deſigns to the poor Pagans of this land, in the *beginning*, *continuance*, and almoſt *miraculous ſupport* of the ſchool in this place, which, under *God*, was begun, and has, for near nine years, been ſupported, mainly by the *indefatigable induſtry*, *fervent prayers*, and *faith* of your *Reverend Paſtor* *: And *God* is ſtill owning this *pious* and *charitable* deſign in a very viſible manner. He has hereby honoured him and you, and requires and calls for your fervent prayers for him, and a more than ordinary chearfulneſs in communicating of your outward good things for his ſupport and comfort. *Chriſt* will be fully ſatisfied for all his bitter ſufferings, when he ſees the travel of his ſoul, *i. e.* the converſion of ſinners: And ſhould not our hearts exult in the proſpect of the enlargement of his kingdom? Let none be diſheartened at the preſent gloomy appearances †. 'Tis poſſible, and even probable, that *Chriſt* will *break the Heathen with a rod of iron* ‡, in order to make way for the ſpread of the goſpel among them: And it is more than probable, that this rupture we now hear of, is a juſt correction from the hand of *God*, for our neglect of the proper means for accompliſhing that glorious end. Let *us ſee the rod, and turn to him that ſmiteth us*, by a liberal beſtowment of our outward good things for this purpoſe. This is the duty of the nation, and of individuals. When this ſhall be done, we may hope to ſee *the deſart bloſſom as the roſe, the habitations of cruelty become dwelling-places of righteouſneſs, and the knowledge of the Lord cover the earth, as the waters do the ſeas*. May *God* haſten the bleſſed day. Amen and Amen.

* The Reverend Mr ELEAZAR WHEELOCK.

† At that time there were reports of a rupture among ſome of the ſix nations and others, which ſeemed unfavourable to the deſign of the miſſion, and which was the reaſon why Mr Smith was obliged to leave the Indians that ſummer, after he had travelled above 200 miles to preach to them.

‡ Pſal. ii. 9.

F I N I S.

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